The sermon herewith printed was preached in the Abbeville Presbyterian Church on May 5, 1912, and is the sequel to that published heretofore in this paper. It seeks to present the attitude Christians should maintain towards that portion of their time which they should dedicate solely to religious service. The sermon has been furnished at the request of the editors of this paper, who have kindly consented to publish it at the solicitation of many who heard it delivered.

"This is the day which the Lord hath made; we will rejoice and be glad in it."—Psa. 118:24.

On last Sanday morning we preached on this substantial states of practical living? I find that it is necessary to remind you frequently of the fact that the believer is not under the law. None of the commandments has any authority over the true Christian. This is reiterated again and again in the Bible. In Rom. 6 Paul says, "Ye are not under the law." In Gal. 5:18, Paul says, "But if ye are led by the Spirit, ye are not under the law in any sense. The law for the Christian is only of use for instruction.

The question will be asked that was asked of Paul, Can a Christian then violate the law at will and be blameless? Has he in the problem of prediction of prediction of the fact that the believer is not under the law. None of the command-nents has any authority over the true Christian. This is reiterated again and again in the Bible. In Rom. 6 Paul says, "Ye are not under the law." In Gal. 5:18, Paul says, "But if ye are led by the Spirit, ye are not under the law in any sense. The law for the Christian is only of use for instruction.

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The question will be ask The sermon herewith printed was

found in the Bible. Practically all that we tian is one who is led by the spirit of God. said concerned the seventh day of the week, ordinarily called by us Saturday, but Christian profession is that he follows the which with Scriptural propriety we might Spirit. He yields always to the Spirit. call the Sabbath, and not Saturday. The Will the Spirit lead a man into stealing? Lord's Day, that is the first day of the Will the Spirit lead a man into lying? the week, which we call Sunday, was spokten of only incidentally. What we say to day will concern chiefly the Lord's Day, though the Sabbath will be mentioned when necessary in order to clear the minds of many of evident confusion that of the Scriptures in regard to the practical

name in the Bible is in the 11sth Psalm:
"This is the day which the Lord hath
made; we will rejoice and be glad in it."
In the 12th chapter of Mark, after Christ had spoken the parable again of the son lief, or or of the vineyard and the murder of the son lief, or or of the owner, he asked them, "Have ye the Lord's day being an even never read, the stone which the builders rejected is become the head of the corner. Take the first chapter of Romans. Look over the list of sins that Paul mentions there are evidence of unbelief, ungodliness: had spoken the parable against the Jews of the vineyard and the murder of the son the two verses preceding our text. The stone is Christ, as all know. The builders are the Jews. The stone refused is Christ rejected by the Jews. The stone raised to the headstone is Christ raised from the dead after his rejection. The marvelous doing is the resurrection "This day," spoken of in the text is the day of God's marvelous doing, that is, the resurrection of Christ from the dead. The day of the marvelous doing is theretore the day of the resurrection. The resurrection day is therefore the day the Lord made, and because he made it, it is His in a special sense, and should be called the Lord's Day. Now, since the resurrection occurred on the first day of the week, it follows of ne-cessity that the first day is the Lord's day. The Psalmist, speaking by the Spirit, says that those who love the Lord will es-teem this day above all other days in the

week.

Though this is the first mention by name of the day in the Bible, it is referred to in Lev. 23:10-11. In connection with the feast of first-fruits a sheep was to be brought to the priest and on the day after the Sab-bath, that is the first day of the week, he was to wave it, which act was accomplish ed by lifting it up before the Lord. Taking this in connection with I Cor. 15:20, "Now is Christ risen from the dead and become the first fruits," we see that it foreshadowed the resurrection, and as Christ rose from the dead on the first day of the week, we find anticipated in Le-viticus, as well as prophecied in the Psalms, the resurrection of Christ, and the day declared to be the Lord's Day as plainly as words can declare.

The only other place in which the Lord's day is specifically mentioned is Rev. 1:10. In this passage there is nothing to indicate which day in seven it was. But in many places in the New Testament we find that places in the New Testament we find that the disciples came together on the first day of the week, and whatever stated times there were for worship or service for God, the first day seems to have been the one most used. But there is no specific command anywhere in the Bible making the first day of the week a day of legal obligation, as the seventh day of the week was under the dispensation of law.

The Christian would then like to know, has God made known His will with reference to the use of time, as He

On last Sunday morning we preached the law at will and be blameless? Has he on the subject of the Sabbath, the the right to steal, to lie, to swear and seventh day of the week, and sought curse? We reply, if he is a Christian he to present the truth on this matter as will not want to do these things. A Christon in the Bible. Practically all that we tian is one who is led by the spirit of God.

when necessary in order to clear the minds of many of eyident confusion that exists there on this subject.

The first mention of the Lord's Day by name in the Bible is in the 118th Psalm: "This is the day which the Lord hath made; we will rejoice and be glad in it."

The the 12th chapter of Mark after Christ these lists to find any reference to Sabbath. these lists to find any reference to Sabbath-breakers as one of the evidences of unpe-lief, or of keeping either the Sabbath or the Lord's day being an evidence of genu-

> disobedient to parents, the fifth, murder, the sixth, idolaters, the first and second, deceit, the ninth, haters of God, covenant breakers, the third, but not a single inti-mation of Sabbath breaking.

Take Galatians 5. Here we have another list, adultery, the seventh, idolatry, the first and second, murder, the sixth, and so on, but not an intimation of Sabbath breaking. Take Rev. 22. Here we find another list of things that are characteristic of the ungodly, but Sabbath breaking is not hinted at. Look at I Cor. 6. Paul is there describing what the Corinthians were before they were saved. Idolaters, the first and second, revilers, pobably re ferring to the third, adulterers, thiever covetous, but not a reference to Sabbati

So much for the lists of sins and their reference to the commandments. Every ommandment is referred to except the

But take the New Testament as a whole. Consider the repeated commands: The first. Matt. 4:10. Thou shalt worship the Lord thy God and Him only shalt

The second. I John 5:21. Little children.

The second. 1 sonn 3.21. Entire charters keep yourselves from idols.

The third. Rom. 12:14. Curse not.

Fifth. Eph. 6:2. Honor thy father and mother, which is the first commandment

Sixth and seventh. Rom. 13:9. Thou shalt not commit adultery. Thou shalt Eighth. Let him that stole, steal no

Ninth. Col. 3:9. Lie not one to another. Tenth. Rom. 13:9. Thou shalt not covet Thus you will see from these Scriptures quoted that every commandment of the decalogue is reiterated, but there is not the slightest reference to the fourth anywhere in the New Testament. Hence after Christ came whether a man kept the Sabbath or not was a matter of utter indifference.

Lord will want at least one seventh. The real children of God by faith in Christ usually take a great deal more than one-seventh specially for him. For they use the hour or so on Wednesday night, they use

ask how is the Lord's Day observed. (Note if you please it is the Lord's Day, not the Sabbath about which this question is asked.) Do the people spend that day, which is, by the law of the State, kept free from intrusion, do they follow the example of Christ and use it for active service for him, do they seize this time, in Abbeville—though about ourselves we are talking—in going down to the mill village, where work is stopped, and seeking to impart to those there the blessings which they enjoy, by going out to neglected districts the death; the other for a living Christ; the Sabbath stands for death, nothing but death; the Lord's Day stands for life, nothing but life.

Place the days side by side and the grave of Christ is between. The Sabbath is on one side of His grave, the Lord's Day on the grave is empty, and that the man who lay there in his physical body was ralsed up in that body to endless life. The Sabath stands for midnight, deepair; the lord's Day for mid noon and hope.

him, do they seize this time, in Abbeville—
for it is about ourselves we are talking—
in going down to the mill village, where
work is stopped, and seeking to impart to
those there the blessings which they enjoy, by going out to neglected districts
and spreading the good news of the gospel, by meeting together and not only
worshipping God and singing his praises,
in the stated meeting at 11 and 8, but also
by gathering into the Sunday school the
children who are not favored as theirs?
To teach the Sabbath as binding on a
God has prospered them, or do they dishonor God and their profession by sleeping
that respectability demands that they
worship at least outwardly, in the sanctu-

that respectability demands that they worship, at least outwardly, in the sanctuworship, at least outwardly, in the sanctu-ary, though of course such worship could not be real, or by showing an unwelcome spirit when those who happen to be poor come to hear the gospel in their church, and thereby saying, like the Pharisees of old, "I thank thee that I am not as other men as "en by yest coming, up, to the attain-"I thank thee that I am not as other men are," or by not coming up to the attainment of the stingy Jew of old who gave a tenth of his increase, and instead of laying by for the Lord as he has prospered him, laying by a bare pittance for His service. It is a fitting question. How do your people observe the Lord's Day?

I am satisfied that the churches are full today of logglists of men who though

I am satisfied that the churches are full today of legalists, of men who though professing to be saved by faith, yet really think that they are virtuous because they do this or that or do not do this or that. And these legalists use the Lord's Day, which was intended to be used not primarily for rest, as a day of lazy idleness, refusing to use their talents, which are so many and so

their talents, which are so many and so fine, for the glory of Christ and soothing their consciences under the plea that they are keeping the fourth commandment, and thus making use of the word of God, as the devil did, to escape sacrifice for Christ.

Now let me show you a blessed secret: Nature and Scripture reveal the fact that man needs physically one day's rest in seven. But the Christian, if his covetousness does not tempt him into using more of the six days in work than is right, will find greater physical rest in worship and active service on the Lord's day than in

iding and sleeping.

Recall that wonderful scene in our Lord's life. Wearied and worn out, on his way from Judea to Galilee, he sat on the well near Samaria. Think of the Creator of all things wearied and so in need of rest

that he did not accompany his disciples into the city. While they are gone a woman comes down to draw water for puwoman comes down to draw water for purification, to perform an act of religious worship. One in the dark seeking light. And here at her side was the light of the world. It is not our purpose to describe the interview or its effect on the woman. What I wish you to notice was its effect on Christ. When the disciples came back re-Christ. When the disciples came back remembering that they had gone to buy meat for Him, they said, "Master, eat." But he did not need food now. He had been engaged in a spritual service and this took away his weariness. And in this we have an example of what use to make of the Lord's day. We may be wearied by the physical labor of the week before. But in order to get the best physical bless-

the physical labor of the week before. But in order to get the best physical blessing for ourselves as well as spiritual, if we worked with might and main in teaching Christ and ministering for Christ on the Lord's Day, it would go farther than morning naps or afternoon sleeps of lazy

morning naps or afternoon sleeps of lazy idleness than anything else.

There is one matter however which ought to be noted whether you are a Christian or not. If you are not a real Christian, so far as I can see from the Bible you are under the law and bound under the penalty of the law to keep the seventh-day Sabbath. If you are a Christian, you are not under any legal obligation at all, you are not under the law, and so the seventh-day Sabbath has no claim upon you either as an obligation or privilege. But whether you observe the Sabbath or the Lord's day and for whatever reason, the whole Christian

tion or privilege. But whether you observe the Sabbath or the Lord's day and for whatever reason, the whole Christian world is gully of a most serious sin in connection with the day, namely, the time when the day should begin. Heathen Christendom began the day at midnight. The Scriptures from Genesis to Revelation begin the day at sunset. Originally the evening and the morning were the first day, not part of the evening and all the daylight and part of the next evening, but the evening and the morning constituted day. On the first day of the week when the disciples came together to break bread Paul preached to them, intending to depart in the morning. He preached till midnight, and after the young man fell out of the window and was restored, he continued till daylight and then travelled on the Lord's day. At the end of the Sabbath Christ rose from the dead. But we need not multiply references. About this there is no dispute that the day began and ended at sunset. Why have we made the godless change? And having made it, we are reaping the consequences. Suppose the state made its day of rest begin at supset, as it has a right to do. Since it it, we are reaping the consequences. Suppose the state made its day of rest begin at sunset, as it has a right to do. Since it has made Sunday the day for its citizens to rest, what an advantage that would be to us Christians! All the work would cease at sunset Saturday. There would be no tired clerks worked to death by covetous employers. A quiet evening at home with all the cares laid aside. A restful night, and then with a vigorous mind the morning of the Lord's Day spent in Bible School and worship, and then after dinner the whole of the afternoon spent in active service, rendering to less favored ones the blessings of grace which we ourselves

J. R. Glenn, Abbeville, S. C. service, rendering to less favored ones the blessings of grace which we ourselves have, and when the sun set and the Lord's Day ended, gathering the family at home to enjoy whatever were of interest to them all. How this could be practically accomplished, with things as they exist today we do not know, but the benefits of it all are manifest to any thinking man. are manifest to any thinking man Just a moment ago we spoke of Paul's travelling on Sunday. At Troas he preached all night and at break of day departed and went from Troas to Assos. Here we find Paul travelling on Sunday

when it is evident from the narrative that it was not necessary, for he had been in Troas already seven days, and could easily have done his preaching some days before. However, we know Paul did right. Upon what principle would the Scripture justify

what principle would the Scripture justify this conduct? Or to put the question in one of its many forms, Is it right for me ride on the trains on Sunday? That which I say is intended wholly for Christians, for those born again. This and similar questions are to be settled by these simple principles: Is the act for God's (Glory? Is it according to the law of love?

simple principles: is the act for God's Glory? Is it according to the law of love? Does it offend a weak conscience?

Take the individual who is considering the question. Will riding on the train on the Sunday in question be for God's glory? By using this time which is afforded me as free from delly work in riding or the train. By using this time which is afforded me as free from daily work in riding on the train, will I do more in that way to glorify God than in any other way? An honest answer to this question will go a long way towards settling one's mind. Then the other principle, the law of love, will wholly determine it. In order that I may ride on Sunday many men are forced to give up their day of privilege. Is it Christlike to deprive my brother man of privileges which can be had only on the Lord's day? If your brother man happens to be an unwhich can be had only on the Lord's day?
If your brother man happens to be an unbeliever, the law of love would apply even more strongly. His chance for eternal life turns for the most part on his opportunity to hear the gospel preached on the Lord's Day. Would this pe pleasing to Christ to keep him out of this privilege!

If these two principles do not wholly set-tle the matter then the third one, Does the the matter then the third one, Does such conduct on my part cause offence to a weak conscience? will do so. My act in any given case may be right in itself, may be the best use of my time for myself and Mr. and Mrs. David Levi, of Manning in the content of the conduct at the College for Women.

Mr. and Mrs. Ferd Levi. of Sumter, and put on yours. It's the kind that lasts and looks well. For sale at Speed's.

ed, but because they love Jesus, their Savier, they will use it for him.

The fourth commandment reveals a life transfer to a weak conscience, and the savier transfer to a savier transfer to a weak conscience. principle which is borne out by experience then it is good neither to eat flesh, nor to

With these principles to guide, the whole question ought to be free from doubt.

In conclusion, as summing up the gist of these two discourses, we would say that the Sabbath stands for man under law, the hour or so on Wednesday night, they use about an hour every day in private and family worship, they spend seasons in protracted service, so that the real child of God devotes a great deal more than one-seventh of the time to God.

It is a very fair question, therefore, as indicating the spiritual condition of a congregation for our General Assembly to ask how is the Lord's Day observed. (Note if you please it is the Lord's Day, not the

WEST END.

Personal Paragraphs and News Items Contributed by Miss Lily Templeton.

Dr. Rayford Power has gone to Columton College for the summer vacation. bia to stand the State Board examination Dr. Power's many friends wish him much here visiting her sister, Mrs. J. C. Thomsuccess in his chosen profession.

Mr. W. G. Templeton left Monday for Washington, D.C., after spending the past ten days here with his parents, Mr. and Mrs. W. A. Templeton.

Miss Mary Quarles Link is home from Spartanburg, where she has completed a successful year's work.

Mrs. W. D. Simpson and Master Henry Belk Simpson came home Saturday from Monroe, N. C., after spending sometime with Mr. and Mrs. John Simpson.

Mrs. J. F. Clinkscales and Sara Clinkscales were shopping in the city Monday. Miss Clinkscales has just returned from Gaffney, where she has been a student at Limestone

Mrs. J. K. Durst has been here from reenwood visiting her daughter, Mrs Brooks Cheatham.

Miss Francis Calhoun, who has had a po sition at Agnes Scott for the past pear, is at home to spend the summer with her father, Mr. Ed. Calhoun. Mr. W. D. Wilkinson spent Sunday with

friends in Honea Path. Mr. and Mrs. J. M. Visanska returned to Charleston Friday, after spending several

days here with Mr. and Mrs. Philip Rotrue according to an article published Miss Hattie Horn, who has been at One thing is certain, PARISIAN SAGE will surely prevent baldness by Greenville for the past season, is here stopping the hair from falling, but it wou't grow hair after the head is bald. Ladies, look after your hair, deatroy

spending a while with Miss Ione Miller before going to her home in Monroe. Mrs. Frank Clinkscales and her children have gone to Columbia to visit relatives. SAGE and dandruff will disappear. It stope scalp itch over night and is guaranteed to be the most refreshing,

Miss Mamie Weinstock, who has been the guest of Mrs. Philip Rosenberg for sometime, has returned to her home in

Mrs. W. G. Johnson, of Chester, is in the city, spending sometime with her sister, America for 50 cents.

'My hair was falling out, and I was troubled with itching scalp. I re eeived no benefit until I tried PARIS-Mr. and Mrs. Granville Beal, of Calhoun

Falls spent Sunday at the Eureka. Miss Genevieve Marchant, who has been IAN SAGE"-Mrs. George Thunder, eaching in Columbia for the past year, is here to spend the summer with her aunt,

Mrs. Laura B. Love. Miss Lillian Loeb, of Atlanta, was among the out of town visitors that attended the Rosenberg-Levy wedding.

Dr. C. A. Milford left Tuesday for Asheville, N. C., to attend the Shriners' meeting. Dr. Milford is assistant Rabbon of Omar Temple.

Mr. and Mis. Abe Rosenberg and Miss Evlyn Rosenberg were over from Greenwood Wednesday to attend the marriage of their neice, Miss Irene Rosenberg, to Mr. Louis Levy.

Miss Grace Smith and Miss Helen Smith have returned after a pleasant stay Property Insured, \$2,100,000 in Atlanta, where they were the guests of Miss Meta Lythgoe.

Mrs. J. C. Roper has gone to Gaffney to spend sometime with her son, Mr. Robert Roper.

Miss Janie Morse, who has been a student at the College for Women during the past winter, is spending this week in Columbia, the guest of her school friend, Miss Mary Graham. She is expected home Fri-

and do so cheaper than any insurance for pany in existence. Dwellings covered with metal roofs are insured for 25 per cent, cheaper than other property. Kemeinber we are prepared to prove to yo-that ours is the safest and cheapest plan-insurance known. Mr. H. G. Smith and Mr. Joel S. Morse are in Athens, to attend the Thomas-Weir wedding. They will be the guests of the groom, Mr. Joel Weir, while in that city. Miss Mary Lou Smith, Miss Grace Smith are in Athens to attend the Thomas-Weir

wedding. They are being entertained by Mrs. John C. Weir. Miss Onie and Miss Cora Morse are in Athens. They are the guests of Mrs. James White, who is pleasantly remem-

bered here during the Federation of Women's Clubs that met here in May.

Miss Lavinia Kennedy was down from Due West Tuesday, shopping. Miss Corrie Graves, of Latimer, spent Sunday and Monday here with her sister,

Miss Caroline Graves, who left Tuesday for a three months tour of Europe. Miss Mary Miller, who teaches at Niney-Six, is here to spend a part of her sum-

mer vacation with her sister, Mrs. Horace McAllister. Mrs. James Boyce, of Due West, was in

the city Tuesday. Miss Lizzie Penney has gone to Mon-

treat, N. C., for the summer months. Rev. and Mrs. James Pressly and their little daughter, Isabel, were down from Due West Tuesday.

Miss Winton Parks, of Rock Hill, is in the city visiting Mrs. C. C. Gambrell. Miss Parks is always a welcome visitor to our

Notice of Settlement and Application for Final Discharge. Miss Kathleen Morrah, of Mt. Carmel who has been the charming guest of Miss Jessie Speed, has returned to her home.

for Final Discharge.

Take notice that on the 25th day of June 1912, we will render a final secount of our accounts and doings as Administrators of the Estate of Matthew Oreswell, deceased, in the office of Judge of Probate for Abbeville County at 10 o'clock a. m., and on the same day will apply for a final discharge from our trust as such Administrators.

All persons having demands against said estate will present them for payment on or before that day, proven and authenticated or be forever barred.

J. M. CUDDY. Mrs. Aug. W. Smith and her children who have been visiting Mrs. T. G. White, have gone to their home in Spartanburg. Mr. Thomas S. Perrin and Mr. Lewis Perrin, of Spartanburg, spent Sunday here with their mother, Mrs. L. W. Perrin.

Miss Caroline Gary and Miss Sara Perrin are home from College for Women. Miss Fronces Lawson is home from Columbia, where she has been a student at

SEVERE HEADACHES HAD SEVEN YEARS

though I tried several of them, and I have been entirely free from those Mrs. W. T. Dixon, Sherman, Texas.

were here last week to attend the Rosen-

Mr. Henry H. Du Pre has gone to Spar-

tanburg to attend the ; Shriners' meeting.

treated while there. Her friends here hope that she will soon regain her health

Mrs. Isemau and Miss Lucile Iseman

of Manning, were here to attend the Ros-

Miss Esther Graydon is home from College of Women in Columbia to spend the

summer with her parents, Mr. and Mrs.

Miss Ada McMilian is at Clemson to at-

Mr. Robert H. Coleman is home from

Charleston College for the summer

Mr. Barret Visanska, of Columbia, brother of Mr. G. A. Visanska. attended

he Rosenberg-Levi wedding here last

Mr. Francis Mabry, one! of Abbeville's

most popular boys, is home from Charles-

Miss Ann Beattle of Winnsboro, is

Miss Eunice Calhoun and Miss Caroline

Graves left Tuesday for New York. They

Rev. Mr. Cornish spent Saturday and

Miss Lollie Calhoun is at home from

A Family Jar.

man to pick you out, would you?" was

And then the row was on, full blast.

Baldheads

Authority.

in a standard magazine this year.

This is a startling statement but it's

he dandruff germs with PARISIAN

refined and agreeable hair dressing that can be obtained. Sold by C. A.

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MUTUAL

ASSOCIATION.

February 1st, 1912.

WRITE TO OR CALL on the undersigne or the Director of your Townshi for any information you may desire about our plan of insurance.

We insure your property against desire.

FIRE, WINDSTORM OR LIGHTNING,

J. R. BLAKE, Gen. Agent

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S. G. Majors,..... J. T. Mabry..... W. B. Acker..... T. S. Ellis..... W. W. L. Keller...

w. Smith.

. Youngblood

Abbeville, S C., Feb. 1, 1912,

Estate of Matthew Creswell.

J. M. CUDDY, J. S. CRESWELL, Administrators,

Abbeville, S. C.

Abbeville, S. C.

...Green wood
....Cokesbury
.....Donalds
....Due West
....Long Cane
....Bmith ville

R. F. D. 5, Marshall, Mich.

the gentleman's comeback.

Louisville Courier-Journal.

Mr. and Mrs. T. R. Robertson have gone to Columbia. Mrs. Robertson will be

berg-Levi marriage.

and strength.

W. B. Graydon.

spend the summer.

Sunday here.

the wife.

enberg-Levi wedding.

tend the closing exercises.

I have been subject to severe head- took many kinds of headache medi- dreadful headaches since. From my aches for about seven years. My head cines and tablets. About a month or own experience I can say that Hunt's would ache so badly at times that I six weeks ago I tried Hunt's Light- Lightning Oil is without an equal as could scarcely stand it. Doctors seem- ning Oil, which gave me almost in- a reliever of pain, and I only wish ed to be unable to give me relief, staat relief, and I am glad to say that I had used it several years ago .-

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your architect's plans and builder's list, and let us figure with you on a complete

You will be surprised and pleased. Our stock is so complete and varied, you can easily satisfy yourself on the most particular and exacting specifications.

Controlling the manufacture of our entire output as we do, from stump through our own saw and planing mills to the finished product, we furnish mill work and interior finish that is of the highest

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every requirement. We have them in both one and twohorse styles. There is a Columbus wagon on our floor that we want you to inspect. Call today and learn why it is to your advantage to use this wagon of unquestioned quality.

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ABBEVILLE, S. C.

J. R. Glenn's Locals. 4,000 Fruit Jars, three kinds, Atlas E. Z.,

Seal, Mason and Economy. Caps, rubber, jelly glasses. 3,000 tin cans, with soldered caps. Capping steels, solder and fluid.

Freezers \$2.00 to \$4.00, tripple motion. Ice cream junkets. White canvas slippers 75 cts to \$1.00. Well buckets, all kinds, well chains. Victor & Terrell sweeps and bolts.

Preserving kettles.

For nice eigars and chewing tobacco go to Speed's Drug Store.

Charles Sable, 30 Cook St., Rochester, N. Y., says he recommends Foley Kidney Pills at every opportunity

They Put an End to It.

because they gave him prompt relief from a bad case of kidney trouble that had long bothered him. Such a recommendation, coming from Mr. Sable, is direct and convincing evidence of the great curative qualities of Foley Kidney Pills. McMurray Drug Co.

That pain in the head and back of neck often comes from smoking mean cigars, Moral, smoke Speed's Cincos,



This Brand on the Bag is to Fertilizer what the Eagle is to the American Dollar.

Scoco Top Dresser

Will hurry forward that late cotton and make it fruit like early planted cotton. It will also sustain early planted cotton till late. We would be glad to talk with you.

J. H. PARKS, Manager, THE SOUTHERN COTTON OIL COMPANY, ABBEVILLE, S. C.

